

From **Dabiq** To **Rome**

4 Dhul-Hijjah 1439 - ISSUE #24 -

https://archive.org/details/@ahlut-tawhid_publications



Contents

Worship in the First Ten Days of Dhul-Hijjah	2
Those Who Disbelieve Fight in the Path of the Taghut	7
The Murtadd Taliban Movement	13
News Headlines	16

Worship in the First Ten Days of Dhul-Hijjah

All praise is due to Allah. May Allah's blessings and peace be upon the Messenger of Allah, and upon his family, his companions, and those who follow him. As for what follows:

From among the blessings that Allah bestows upon His slaves is that He has legislated for them special occasions for them to perform acts of worship through which they can make up for what they've missed as well as for any shortcomings in their worship. And perhaps the greatest of these occasions are the first ten days of the sacred month of Dhul-Hijjah.

The Virtue of the First Ten Days of Dhul-Hijjah:

1 – Allah swears by the first ten days of Dhul-Hijjah in His statement, “By the dawn. By the ten nights” (Al-Fajr 1-2). Ibn Kathir states, “What's intended by the ten nights is the ten [days] of Dhul-Hijjah, as stated by ibn ‘Abbas, ibn az-Zubayr, Mujahid, and a number of the salaf and the khalaf” (*Tafsir al-Quran al-‘Adhim*). And Allah does not swear except by something significant! Ibnul-Qayyim states, “A time period

that contains the likes of these deeds is deserving of having the Lord swear by it” (*At-Tibyan fi Aqsam al-Quran*).

2 – The Prophet (sallallahu ‘alayhi wa sallam) clarified that the first ten days of the month of Dhul-Hijjah are the best days in this dunya, and that a good deed performed during these days is better than any deeds performed on any other day. Ibn ‘Abbas narrated that the Prophet (sallallahu ‘alayhi wa sallam) said, “There are no days during which a good deed performed is more beloved to Allah than these days,” meaning the ten days of Dhul-Hijjah. They said, “O Messenger of Allah, not even jihad for the cause of Allah?” He said, “Not even jihad for the cause of Allah, except for a man who heads out with his life and his wealth and does not return with any of that” (Reported by al-Bukhari).

Ibn Rajab al-Hanbali states, “This hadith indicates that a deed performed during these days (i.e., the ten days of Dhul-Hijjah) is more beloved to Allah than a deed performed during any [other] days of the dunya without exception. And if it is more beloved to Allah, then it is more virtuous in His sight” (*Lata’if al-Ma’arif fima li-Mawasim al-‘Am min al-Wadha’if*).

3 – Among these ten days is a day that is tremendous in the sight of Allah. It is

the Day of ‘Arafah – the Witnessed Day – the day on which Allah completed the Din. Fasting on this day atones for the sins of two years. Abu Qatadah al-Ansari narrated, saying, “Allah’s Messenger said, ‘I anticipate from Allah that fasting the Day of ‘Arafah will atone for [the sins of] the year before it and the year after it’” (Reported by Muslim).

4 – Also among these ten days is the Day of Slaughter, which is the greatest day of the year. It is the Day of al-Hajj al-Akbar (the Greater Pilgrimage), which combines together multiple acts of obedience and worship the likes of which are not combined together by any other day. Ibn Hajar states, “What is apparent is that the reason for the ten days of Dhul-Hijjah being distinguished over others is due to the most significant acts of worship being combined therein, and they are: salah, fasting, charity, and hajj, and this does not occur on any other [days]” (*Fath al-Bari*).

Ibnul-Qayyim states, “The ten days of Dhul-Hijjah were only deemed more virtuous on account of their [special] days, since they include the Day of Slaughter and the Day of ‘Arafah” (*Zad al-Ma’ad*).

The Most Important Acts of Worship during the First Ten Days of Dhul-Hijjah:

Reaching these ten days is a tremendous blessing from Allah (‘azza wa jall) that only those who strive in worship truly appreciate. It is obligatory on the Muslim slave of Allah to have a sense of appreciation for this blessing and to take advantage of the opportunity, for the salaf would strive to perform acts of worship during these days to a degree that they would not strive to on any other day, as is established in their noble biographies.

The virtuous deeds that a Muslim should endeavor to perform during these days are very many, and they include the following: waging jihad for the cause of Allah, reciting the Quran, observing the daily salawat in the masjid with the Jama’ah, being dutiful to one’s parents, connecting the ties of kinship, being gracious towards one’s neighbors, reconciling between people, showing generous hospitality to one’s guest, spending one’s wealth for the cause of Allah, visiting the sick, cleansing one’s heart of any ill will towards other Muslims, etc. However, there are specific deeds that carry a special status during these days, including the following:

1 – Making abundant dhikr. Allah (‘azza wa jall) says, “And [that they may] mention the name of Allah on known days” (Al-Hajj 28). Ibn Rajab states,

“The majority of the scholars hold that these known days are the ten days of Dhul-Hijjah” (*Al-Lata’if*). For this reason, the Prophet (sallallahu ‘alayhi wa sallam) would call the Muslims to make abundant tahlil (saying “la ilaha illallah”), takbir (saying “Allahu akbar”), and tahmid (saying “alhamdulillah”), as in his statement, “There are no days that are more significant in the sight of Allah, and [no days] in which a [good] deed is more beloved to Him than these ten days, so make abundant tahlil, takbir, and tahmid in them” (Sahih; Reported by Ahmad and others).

In his Sahih, al-Bukhari states, “Umar would make takbir in his tent in Mina, and the people in the masjid would hear him and make takbir, and the people in the market would make takbir, to the point that Mina would be shaking with takbir. Ibn ‘Umar would make takbir in Mina throughout those days, and would do so following each salah, and likewise on his mattress, and in his tent, and as he sat, and as he walked, on each one of those days.” Therefore, among the deeds that are specific to these ten days is to make takbir, with men raising their voices and women doing so with their voices lowered.

Here, there are two types of takbir: The first type is the takbir that is made at

any given time from the first of the ten days up to the last of the days of tashriq (i.e. the three days following Eid al-Adha). The second type is the takbir that is made specifically immediately following each of the five daily salawat (i.e. it is made after the taslim at the end of the salah), and it begins from fajr on the Day of ‘Arafah – for those who are not performing hajj – and continues up to ‘asr on the last of the days of tashriq.

As for those performing hajj, they begin making takbir when they stone “jamrat al-‘aqabah” on the day of Eid. The wording of the takbir is as follows: “Allahu akbar, Allahu akbar, la ilaha illallah. Wallahu akbar, Allahu akbar, wa lillahil-hamd.”

2 – Fasting. It is recommended for a Muslim to fast the first nine days of Dhul-Hijjah (whether all of them or only some of them). Hunaydah ibn Khalid narrated from his wife, who said, “One of the wives of the Prophet (sallallahu ‘alayhi wa sallam) narrated to me that he would fast nine days in Dhul-Hijjah, the Day of ‘Ashura, and three days in every month” (Sahih; Reported by an-Nasa’i). Most of the scholars hold the view that one should fast these nine days. An-Nawawi states, “Fasting the [first] nine days of Dhul-Hijjah is very strongly recommended” (*Al-Minhaj*).

3 – Slaughtering the udhiyah (sacrificial animal). Among the deeds recommended during the ten days of Dhul-Hijjah is to seek to come closer to Allah (‘azza wa jall) by slaughtering the udhiyah. The udhiyah is an emphasized sunnah, and the emphasis is even greater with respect to those who have a greater ability to carry it out (i.e. those who have ample wealth). So a Muslim who is capable of performing this deed should not be negligent of it, because it is a deed that Allah’s Messenger (sallallahu ‘alayhi wa sallam) persisted upon, as did his companions. Ibn ‘Umar narrated, saying, “Allah’s Messenger lived in Madinah for ten years, and slaughtered [the udhiyah each year]” (Reported by at-Tirmidhi, who declared it hasan). Ibnul-Qayyim states, “And he would not leave off the udhiyah” (*Zad al-Ma’ad*).

4 – Hajj and ‘umrah. Among the most virtuous deeds that the slave of Allah can perform during these ten days is to make the pilgrimage to the Sacred House of Allah. One for whom Allah facilitates the pilgrimage to His sacred house and who performs the sacred rites in the required manner has attained a share in the statement of the Prophet (sallallahu ‘alayhi wa sallam) “One ‘umrah to the next is an

atonement for what is between them [of sins], and a hajj free of sin has no reward other than Jannah” (Reported by al-Bukhari and Muslim).

We ask Allah to empower the mujahidin of the Islamic State in Najd and Hijaz, to liberate Makkah and Madinah at their hands from the tawaghit of Al Salul (may Allah disgrace them), and to bless us with the performance of hajj and ‘umrah under the shade of the rule of the Shari’ah.

Important Note: One might ask, how do we combine between the hadith of the Prophet (sallallahu ‘alayhi wa sallam) in which he attributes greater virtue to deeds performed in the first ten days of Dhul-Hijjah over all other deeds with the many mutawatir hadiths that attribute greater virtue to jihad for the cause of Allah over all other deeds and declare it to be the top of the hump of Islam? An example of the latter is the hadith of Abu Hurayrah in which Allah’s Messenger (sallallahu ‘alayhi wa sallam) was asked, “Which deed is best?” So he replied, “To believe in Allah and His Messenger.” It was said, “Then what?” He said, “To wage jihad for the cause of Allah” (Reported by al-Bukhari and Muslim).

In combining these texts, the author of *Fayd al-Bari* states, “All this is if jihad is not fard ‘ayn (an individual obligation),

because any talk concerning virtuous deeds is with regards to what is not obligatory.” Ibn Rajab states, “Obligatory deeds during the ten days of Dhul-Hijjah are more virtuous than the obligatory deeds during any other ten-day period, and voluntary deeds during this period are more virtuous than voluntary deeds of any other ten-day period. However, the voluntary deeds of the ten days of Dhul-Hijjah are not more virtuous than the obligatory deeds of other ten-day periods. So fasting during a ten-day period in Ramadan is more virtuous than fasting during the first ten days of Dhul-Hijjah, because an obligatory deed is better than a voluntary deed” (*Fath al-Bari*).

What is established among the scholars of the Shari’ah is that jihad – even if it is offensive jihad – is the best of deeds, and nothing at all is equivalent to it. Shaykhul-Islam Ibn Taymiyyah states, “The scholars have agreed – as far as I know – that there is no voluntary deed better than jihad, for it is better than a voluntary hajj, better than a voluntary fast, and better than a voluntary prayer” (*Majmu’ al-Fatawa*). If this is how it is with regards to offensive jihad, how then when it is a defensive jihad and it becomes an individual obligation on every Muslim, as is the case today! Ibn Taymiyyah states with regards to the jihad to repel the Tatar invasion,

“By Allah, even if the first forerunners from among the Muhajirin and Ansar – such as Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, and others – were present in this era, among the best of their deeds would be to wage jihad against these criminals” (*Majmu’ al-Fatawa*). Therefore, when jihad is obligatory (as is the case with defensive jihad), it is better than all other acts of worship (both obligatory as well as voluntary), and when jihad is voluntary (as is the case with offensive jihad) and it occurs during the first ten days of Dhul-Hijjah, it is better than any other voluntary deed that the slave of Allah could offer.

My Dear Muslim Brother: Take advantage of these significant days, for by Allah, they are invaluable. Take the initiative and hasten to do good deeds before time runs out, for today is the time for deeds without reckoning, but tomorrow there will be reckoning with no opportunity to perform deeds.

O Allah, cause us to reach the first ten days of Dhul-Hijjah. O Allah, aid us during these days in remembering You, being grateful to You, and worshiping You in goodness O Allah, bestow blessings and peace upon our prophet, Muhammad, and upon his family and companions.¹

¹See:

<https://archive.org/details/WorshipInTheFirst10DaysOfDhulHijjah>

Those Who Disbelieve Fight in the Path of the Taghut

By Shaykh Faris az-Zahrani²

The Second Evidence:

From the Book of Allah (ta'ala), "Those who believe fight in the path of Allah; and those who disbelieve fight in the path of taghut. So fight against the allies of Shaytan. Indeed the plan of Shaytan is weak."³

The meaning of taghut is what ibnul-Qayyim (rahimahullah) stated:

The taghut is anything by which the slave transgresses the limits through worship, following, or obedience. Thus the taghut of any people is he whom they seek judgment from other than Allah and His messenger (sallallahu 'alayhi wa sallam) or whom they worship alongside Allah or whom they follow without guidance from Allah or whom they obey in what they do not know to be in obedience to Allah. These are the tawaghit of the world; if you

were to contemplate them and, at the same time, contemplate the condition of the people, you would see that most people have turned from the worship of Allah to the worship of taghut, from seeking judgment from Allah and His messenger (sallallahu 'alayhi wa sallam) to seeking judgment from taghut, and from obeying and following Allah and His messenger (sallallahu 'alayhi wa sallam), to obeying and following the taghut.⁴

And Shaykh Muhammad ibn 'Abdil-Wahhab (rahimahullah) said:

The word taghut is broad; so everything that is worshipped besides Allah, while being pleased with this worship – whether it is something worshipped, someone followed, or someone obeyed in the absence of obedience to Allah and His Messenger, then that is considered taghut. The tawaghit are many, but their heads are five:

The First: The Shaytan who calls the people to worship other than Allah. The proof for this is His (ta'ala) saying, "Did I not command you, O children of Adam, that you should not worship the Shaytan. Verily, he is a plain enemy to you."⁵

² See *Al-Ayat wal-Ahadith al-Ghazirah 'ala Kufr Quwwat Dar' al-Jazirah*, p. 13-16.

³ An-Nisa: 76.

⁴ *I'lam al-Muwaqqi'in*, v. 1, p. 50.

⁵ Ya-Sin: 60.

The Second: The tyrannical and oppressive ruler who changes the rulings of Allah. The proof for this is His (ta'ala) saying, "Have you not seen those who claim to believe in that which has been revealed to you, and that which was revealed before you, and they wish to seek judgment from the taghut, when they have been ordered to reject them? But the Shaytan wishes to lead them far astray."⁶

The Third: The one who judges by other than what Allah has revealed, and the proof for this is His (ta'ala) saying, "And whoever does not judge by what Allah has revealed, then they are the disbelievers."⁷

The Fourth: The one who claims to have knowledge of the unseen, apart from Allah. The proof for this is His (ta'ala) saying, "He alone is the All-Knower of the unseen, and He does not disclose His unseen matters to anyone."⁸

And He (ta'ala) said, "And with Him lie the keys to the unseen, no one knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls except that He knows about it. There is not a grain in the darkness of

the earth, nor anything fresh or dry, but that it is written in a Clear Record."⁹

The Fifth: The one who is worshipped apart from Allah, while being pleased with being worshipped. The proof for this is His (ta'ala) saying, "And whoever amongst them says: 'Verily, I am an ilah besides Him (Allah)', then this person's recompense will be the Hellfire. That is the way we recompense the wrongdoers."¹⁰¹¹

And Shaykh Muhammad Hamid al-Fiqi (rahimahullah) said:

That which we find in the statements of the salaf (radiyallahu 'anhum) is that the taghut is whatever deviates the slave away and prevents him from the worship of Allah, being sincere to Him in the Din, in obeying Allah and His messenger (sallallahu 'alayhi wa sallam), whether that is from the shayatin of jinn or from the shayatin of humans, trees, rocks, and other than them. Included in this, without any doubt: Judging and ruling by man-made laws that are foreign to Islam and its Shari'ah in all different matters that man has to placed to judge in such as issues of blood, honor, and wealth. Ruling and judging by these laws is the abolishment of the

⁶ An-Nisa: 60.

⁷ Al-Maidah: 44.

⁸ Al-Jinn: 26-27.

⁹ Al-An'am: 59.

¹⁰ Al-Anbiya: 29.

¹¹ *Al-Usul ath-Thalathah*.

Laws of Allah; from establishing the hudud, forbidding riba, khamr, and others, which are allowed in these laws and protected by laws that facilitate its spreading and implementation. Thus these laws are a taghut and those who legislate and spread them are also tawaghit. This ruling includes all the likes of laws in every book that is man-made, as these books divert the people from the truth that the Prophet (sallallahu ‘alayhi wa sallam) came with. Whether on purpose or not, it is a taghut.”¹²

And ‘Abdul-Qādir ibn ‘Abdil-‘Aziz said:

The apparent general meaning of taghut is everything that is worshipped besides Allah. As for a deeper analysis and explanation then there are two types of tawaghit mentioned in the Texts of the Quran and Sunnah: the taghut in terms of worship and the taghut in terms of judgment.

١. The taghut in terms of worship is referred to in His (ta‘ala) saying, “Those who avoid the taghut by not worshipping them...”¹³ Which is everything that is worshiped besides Allah; whether it is Shaytan or men, alive or dead, an animal, a tree, a stone, or a planet. That is in regards when one offers sacrifices for it, calls upon it,

makes salah for it besides Allah or obeys and follows it in opposition to the Law of Allah. However, it is restricted from the words, “what is worshipped besides Allah,” by the words, “and being pleased with that,” to remove those such as ‘Isa ibn Maryam (‘alayhis-salam) and others from amongst the prophets, angels, and righteous, who are worshipped besides Allah but are not pleased with that - not one of them is named a taghut.

Ibn Taymiyyah (rahimahullah) said, “And He (ta‘ala) says, ‘And the Day when He will gather them all together, then He will say to the angels: Was it you that these people used to worship? They will say: Glorified are You! You are our Wali instead of them. No, but they used to worship the jinn, most of them were believers in them.’”¹⁴

Meaning, that the angels did not order for that but rather it was the jinn that ordered them to be slaves of these idols, as there are shayatin for these idols (living inside), similarly to how the shayatin possess those who worship planets until one of the shayatin is revealed and speaks to him, and it is a shaytan from the shayatin. This is why He (ta‘ala) says, “Did I not command you, O children of Adam, that you

¹² *Fath al-Majid Sharh Kitab at-Tawhid*, p. 278.

¹³ Az-Zumar: 17.

¹⁴ As-Saba: 40, 41.

should not worship Shaytan? Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he did lead astray a great multitude of you, Did you not then understand?”¹⁵ And His saying, “Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the dhalimun.”¹⁶¹⁷

٢. The taghut in terms of judgment, and it is taken from His saying, “...they wish to seek judgment from the taghut...”¹⁸ And it is everything that is sought judgment from besides Allah, whether a constitution or systems or ruling by other than what Allah revealed, whether from a ruler or a judge and other than them.¹⁹

Based upon all of that, it is undoubtedly clear that America is a taghut; the Security Council is a taghut; the United Nations is a taghut; the International Laws set by them is a taghut; and the contemporary governments like what has passed are tawaghit.

In this ayah He (subhanahu) clearly shows that those who disbelieve fight in the path of the taghut and are allies

of the Shaytan. Thus whoever fights under the banner of America is a kafir; whoever fights under the banner of Britain is a kafir; whoever assists in transporting their soldiers is a kafir; whoever opens airports for them is a kafir; whoever protects them is a kafir; whoever assists in transporting their ammunition onto trucks is a kafir; etc. Whoever fights with them, then he is from them, **whether he fits the description by his hand or his tongue or his opinion or his fatawa or his articles or his positions.** The Messenger of Allah (sallallahu ‘alayhi wa sallam) said, “Fight the mushrikin with your wealth, yourselves, and your tongues.” And he (sallallahu ‘alayhi wa sallam) said, “Allah will enter three person into Jannah for one arrow: the maker when he has a good motive in making it, the one who shoots it, and the one who hands it...”

The ayah is proof that those who help this coalition in their fight against the Muslimin with any kind of aid then he is from the allies of the shayatin al-kafirin.

‘Abdul-Qadir ibn ‘Abdil-‘Aziz said after citing this ayah:

Therefore, everyone who fights to defend a kafir ruler or constitution or kafir system - as the helpers of the apostate rulers do - then he has fought in the path of the taghut, and everyone

¹⁵ Ya-Sin: 60-61.

¹⁶ Al-Kahf: 50.

¹⁷ *Majmu’ al-Fatawa*, v. 4, p. 135-136.

¹⁸ An-Nisa: 60.

¹⁹ *Al-Jami’ fi Talab al-‘Ilm*, v. 2, p. 669.

who fights in the path of the taghut is a kafir. He (ta'ala) said, "And those who disbelieve fight in the path of the taghut."²⁰ And what is included within this: fighting with speech or actions as we have cited from ibn Taymiyyah. Ponder over the statement of Allah, "So fight against the allies of Shaytan,"²¹ for this clarifies to you that the taghut in essence is the Shaytan who calls towards kufr, and that whoever fights in the path of the taghut, then he is in essence only fighting in the path of the Shaytan. And this is also from the aspect of re-assuring their disbelief, for verily the allies of the Shaytan are the disbelievers, as He (ta'ala) said, "And those who disbelieve, their ally is the taghut."²² And He (ta'ala) said, "Verily, We made the shayatin allies to those who do not believe."²³

Thus this is from the most clearest of proofs pertaining to the kufr of the helpers of the apostate rulers by speech, such as some of the evil scholars and journalists, and by action, like the soldiers with their various kinds, that they fight in the path of the taghut, and whoever fights in his path is a kafir. Ruling upon them all with kufr doesn't have to necessitate them directly being involved in the fighting,

or that fighting occurs, rather everyone who was designated as an intermediary of these rulers for fighting on their behalf, and on behalf of their kufr ruling systems - which is the path of the taghut - then he is a kafir. If Allah has ruled upon the one who seeks judgment from the taghut with disbelief, then how about the one who fights alongside him and in his path?²⁴

I (i.e., Faris az-Zahrani) say: Indeed, The Peninsula Shield Force or other than them whom fight today alongside America, entering within this verse is from the most clearest of matters that no one doubts of, except whomever Allah has blinded his vision and deafened his ears and deviated his heart. O Allah keep us firm upon the truth until we meet You. O Lord, do not deviate our hearts after You have guided us, and bestow upon us from Your mercy, verily You are the All-Bestower.

²⁰ An-Nisa: 76.

²¹ Ibid.

²² Al-Baqarah: 257.

²³ Al-A'raf: 27.

²⁴ *Al-Jami' fi Talab al-'Ilm*, v. 2, p. 678.

#ATPQuotesofTheScholars

Imam al-Biq'a'i (رحمته الله) said:



قال الإمام البقاعي رحمه الله :

" فإنه لم يأت نبي إلا بتكفير المشركين - كما أشار إلى ذلك صلى الله عليه وسلم بقوله « الأنبياء أولاد علات ، أمهاتهم شتى ودينهم واحد » "

"VERILY, NO PROPHET CAME EXCEPT WITH **TAKFIR AL-MUSHRIKIN**, AND WHAT POINTS TO THAT IS HIS (ﷺ) SAYING, "THE PROPHETS ARE PATERNAL BROTHERS, THEIR MOTHERS ARE DIFFERENT BUT THEIR DIN IS ONE.""



تفسير نظم الدرر (ج2، ص446)

The Murtadd Taliban Movement: On the Footsteps of the Iraqi and Shami Sahwat

The nationalist Taliban movement repeatedly strove to reassure the mushrikin in the nations surrounding Afghanistan by declaring their respect for their kafir systems of rule and their devotion to friendly relations with them. But this only earned them further hostility and support for their enemies due to their superficial application of parts of the Shari'ah, their harboring of muhajirin, and their allowing the mujahidin to use their lands as a safe haven and for preparation.



The movement was then hit by a major setback when it lost its foothold after just a few days of Crusader bombardment and became broken up for a long time after the Taliban abandoned their amir and forsook him

during that difficult period, which led to his isolation prior to his death. Thereafter, new centers of power took shape within the movement, and the reins of power were taken with support and direction from Pakistani Intelligence.

This murtadd faction in whose hands was the portfolio for external relations since the movements' seizure of Kabul – and which was in charge of every flattering address directed towards the mushrikin and murtaddin in the neighboring countries – increased in their allegiance to the kuffar after they took control of the entire affair, and they began to offer themselves to them as a humble servant and a watch dog guarding their borders and their lands by constantly reaffirming that they do permit the mujahidin to prepare new attacks against them that are launched from the areas that they control, and this was in exchange for attaining the mushrikin's recognition, their acceptance in establishing relations with them, and their contribution of some support to them. And with the announcement of the Islamic State and the return of the rule of the Khilafah on the earth, and the rebuilding of the jama'ah of the Muslimin, and the endeavor to establish the Shari'ah of Allah on the entire earth, the murtadd nationalist Taliban movement shared

with the Crusader nations and the tawaghit who rule the lands of the Muslimin their fear of the spread of the call to tawhid among the people, as well as its implications, including the obligation of disavowal from shirk and its people, showing hostility to them, and fighting them until the Din is entirely for Allah, and likewise what it implied of loyalty to the people of Islam, and the obligation of their adhering to the jama'ah of the Muslimin, and breaking the artificial borders that are tearing apart and separating the Muslim lands, and the disbandment of organizations and factions who divide the Muslimin into groups and parties.

Fighting the Islamic State ultimately became a joint project between the Taliban movement and the nations of kufr, who were terrified by the presence of the Islamic State on their borders, just as its presence terrified the United States of America, which occupies Afghanistan. The murtaddin of the Taliban then began to present fighting the Islamic State as an expensive commodity which every one of the states sought to purchase, and the price demanded in exchange was the commencement of relations with the Taliban's officials, and their securing of political support, and possibly financial support and weapons.

Due to that it was not surprising that the Crusader Russians justified their open relations with the murtadd Taliban movement under the pretext that they are aimed at fighting the Islamic State, displaying their fear of the spread of its soldiers in the vicinity of Russian interests in the region of Central Asia, while displaying at the same time their preparedness to enter militarily into a fight with the soldiers of the Khilāfah in Khurasan Wilāyah. What concerns Russia – without doubt – is distancing the Americans from their border, and from their interests in the region of Central Asia, but that is without the withdrawal of America leading to the Islamic State taking its place, and sharing with them in that goal are China and Iran. They therefore seek to fill the vacuum that emerges in the case of the American withdrawal, whether that is through a direct presence – and that is difficult and expensive – or by turning Khurasan into a safe zone which its allies oversee in order to prevent their enemies from having a presence in what they consider a dangerous region.²⁵

²⁵ *Rumiyah*, no. 10, p. 42-43.



Image Credit: Flickr/ NATO Training Mission-Afghanistan

Why Has Russia Invited the Taliban to Moscow?

The proposed "Moscow-format" talks advance Russia's interests in Afghanistan.

The nationalist Taliban movement represents an ideal model as that ally, due to its ambitions being confined to a nationalist Afghanistan, and due to its tribal and madhhabi fanaticism, and its strong relationship with the Rafidi government of Iran, the closest ally to Russia in these days. Indeed, this murtadd movement, with its proposal to fight the Islamic State on behalf of the Crusader nations and tawaghit governments, is merely repeating what many other organizations and factions falsely claiming Islam had done before them, such as the Sahwah factions of Iraq, and their likes from the Sahwat of Sham and Libya, which the al-Qa'idah organization – who have bay'ah to the nationalist Taliban movement – are allied to.

The fate of this murtadd movement, which many were deceived by, won't differ from the fate of the Sahwat of Iraq and Sham, by the permission of Allah, and their allies will search for a replacement for them once they discover their inability to prevent the soldiers of the Khilafah from reaching them and striking them in their lands. Rather, they will discover their inability to protect even themselves, and their need for their protection.

So let the soldiers of the Khilafah in Khurasan complete what they have begun by fighting the Crusaders and murtaddin, and let them intensify their punishment of all the enemies of Allah – as is their custom – and let them support Allah with their words and deeds, for neither mankind nor the jinn shall triumph over them even if they were to unite against them. And victory is not except from Allah, the Exalted in Might, the Wise.



Soldiers of the Khilafah in Khurasan



Far From Dead: Tens of Thousands of IS Fighters Linger in Iraq, Syria

The Islamic State terror group may be far more resilient, stronger and dangerous than U.S. officials have been wil...

Bad News: ISIS Has Just As Many Fighters In Iraq And Syria As It Did 4 Years Ago

Taken at face value, the U.S. government is saying ISIS has the same number of fighte...



As many as 30,000 ISIS fighters may still be crawling across Iraq and Syria — as many as at the height of their power

Tens of thousands of Islamic State jihadists are believed to still be waging war in Iraq and Syria, new reports reve...

ISIS Has Just As Many Fighters In Iraq And Syria As It Did 4 Years Ago

Tens of thousands of ISIS jihadists are still waging war in Iraq and Syria, suggesting t...



UN report: 20,000-30,000 ISIL fighters left in Iraq and Syria

Between 20,000 and 30,000 members of the Islamic State of Iraq and the Levant (ISIL, also known as ISIS) group, r...



Islamic State may still have 30,000 fighters in Iraq and Syria, even after setbacks

BEIRUT — The Islamic State may still have in excess of 30,000 fighters in Syria and Iraq and appears to have reb...

News Headlines

- ❑ 4 Swat forces were killed due to an explosive device detonation on their vehicle in the Albu 'Issa area in western 'Adhim.
- ❑ A Humvee was destroyed and 3 Federal Police personnel were killed, including an officer, in an explosive device detonation near Bunjina village to the southwest of Makhmur.
- ❑ A Somali intelligence member was assassinated by gunfire at the Bakara intersection in Mogadishu.
- ❑ 7 Iraqi soldiers were killed and 2 others were injured and a military vehicle was destroyed in 2 explosive device detonation in the Kilo 40 area to the east of Rutbah in Anbar.
- ❑ 2 vehicles transporting Mobilization militia personnel were destroyed in 2 explosive device detonations in Sanijdi village to the northwest of Nimod district in Ninawa.
- ❑ A PKK member was assassinated by gunfire in Jadida Baldiya village in Karama district to the east of Raqqah.
- ❑ Iraqi officers were killed and the al-Quds neighborhood chief and a soldier were wounded in an explosive device detonation in al-Quds neighborhood in eastern Mosul.
- ❑ 3 Taliban members were killed and others were injured in clashes in the Sabri area in Khogyani directorate in Nangarhar.
- ❑ The Abu Manisir area chief was killed in the center of Abu Ghayb in western Baghdad in a sticky bomb detonation on his vehicle.
- ❑ A Mobilization commander was killed and his escorts were injured, a bulldozer and 2 tractors were destroyed, and 2 vehicles were disabled, in an attack by Islamic State fighters in Jazirat Samarra in Salahuddin.
- ❑ After trusting in Allah, a group of the Khilafah soldiers attacked and set out towards positions of the murtadd Nusayri army in the village of Khayrat in Albu-Kamal. Confrontations took place, using various weapons, for several hours, which resulted in the killing and injury of a number of them before the mujahidin returned safely to their positions. Likewise, a tank and a vehicle belonging to the

murtaddin were damaged after targeting them with guided missile and several rocket projectile, and all praise is due to Allah.

- ❑ 3 Taliban members were killed and 6 were injured in an attack by Islamic State fighters in the area of Korangal, in the Manuki District, in Kunar.
- ❑ 2 Popular Mobilization members are killed in an explosive device blast on their patrol in the village of Saf at-Tuth located in Hammam al-Alil district south of Mosul.
- ❑ By Allah's grace, the Khilafah soldiers managed to attack positions of the murtadd Taliban in the area of Korengal in Kunar, as they engaged with them in confrontations, using various weapons. Likewise, and in the area of Sabri in Wazir Tangi in Nangarhar, the mujahidin thwarted an advance attempt by the murtaddin, as they targeted them with light and medium weapons, and detonated an explosive device on them. The operations resulted in the killing and injury of more than 64 members of the murtadd Taliban, and the seizing of various weapons and ammunitions as ghanima. We ask Allah to repel their aggression.

- ❑ After trusting in Allah, one of the covert unites detonated an explosive device on a vehicle belonging to the murtadd tribal mobilization in the village of Jamsah towards north Shirqat, which resulted in its damaging and the injury of 3 murtaddin who were inside it. Likewise, the mujahidin targeted a murtaddin gathering in the village of Khadrani with machine-guns, which resulted in the killing and injury of 7 of them. On the other hand, a Humvee belonging to the murtadd Federal police was destroyed, a company commander was killed, and his bodyguard was severely wounded after the detonation of an explosive device in the village of Hararah towards south Hammam al-'Alil. Likewise, 2 Rafidi Mobilization personnel were killed after the detonation of an explosive device in the village of Saf at-Tuth, and all praise is due to Allah.
- ❑ 4 PKK members were killed and 4 others wounded in an attack by Islamic State fighters in Tayyana village located east of Mayadin city.
- ❑ A Somali soldier was assassinated with firearms in Baad market in Mogadishu city.
- ❑ By Allah's grace, a number of the Khilafah soldiers set an ambush to a

walking patrol of the Nigerian army near Lake Chad. Confrontations took place, using various weapons, which resulted in the killing of 7 of them, and the seizing of a 4-wheel drive vehicle and various weapons and ammunitions as ghanimah, and all praise is due to Allah.

- ❑ 3 PKK members are killed in an explosive device blast in the village of Jadidat Baladiya located in Karamah district towards the east of Raqqah.
- ❑ 8 PKK personnel were killed and injured and a 4-wheel drive vehicle was destroyed in an explosive device detonation near Artawaziya village in Saluk district to the north of Raqqah.
- ❑ 3 PKK personnel were killed and the vehicle transporting them was destroyed in an explosive device detonation near Fadghami village to the south of Shaddadi.
- ❑ 3 PKK personnel were killed and 2 were injured and a 4-wheel drive vehicles was disabled in an explosive device detonation near Ratlah village to the south of Raqqah.
- ❑ 2 officers and 3 members of the Federal Police were killed and a

4-wheel drive vehicle was destroyed in an explosive device detonation on the Safra - Tikrit road in Kirkuk.

- ❑ With success from Allah, the Khilafah soldiers detonated an explosive device on a gathering for Rafida mushrikin in al-Dhahab al-'Abyadh village in Abu Ghrayb district to the west of Baghdad, and upon a number of murtaddin congregating to rescue their wounded, another explosive detonated on them, killing and injuring over 15 Rafidis, and all praise is due to Allah.
- ❑ By Allah's grace, a number of the Khilafah soldiers attacked a Rafidi army's position in the area of Mu'tasim towards southeast Samarra. They engaged with them in confrontations, using various weapons, which resulted in the killing of 3 murtaddin, the injury of others, the destruction of a Cougar vehicle, and the complete burning of the position before the mujahidin safely returned to their positions, and all praise is due to Allah.

"Soon
in sha Allah"

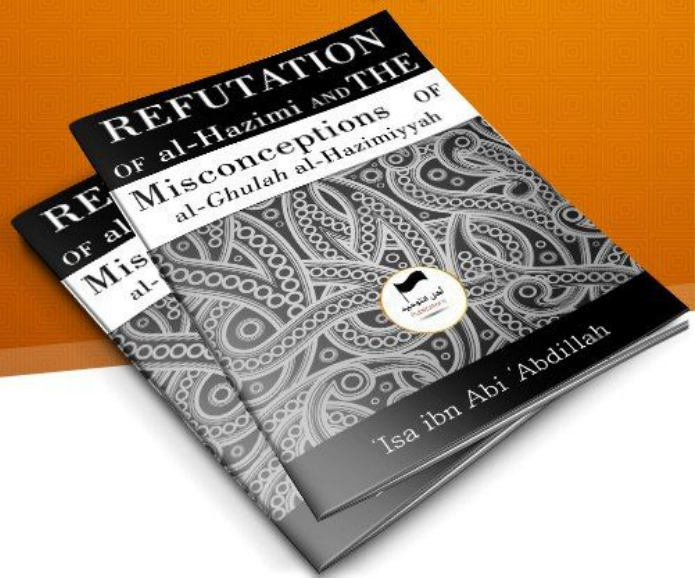
Refutation of al-Hazimi and the Misconceptions of *al-Ghulah al-Hazimiyyah*



By: 'Isa ibn Abi 'Abdillah



Ahlut-Tawhid Publications



"Soon in sha Allah"